

BIRTHPLACE OF ANARCHY

ITALY THE HOME OF BLOODY RE-
VOLUTIONISTS AND ASSASSINS.

Society of "Internationalists" Found-
ed in the Sunny Peninsula
Twenty-Five Years Ago.

Salvatore Costello in the Independent.

The infamous and shameful outrage which on September 8 threw all America into grief and consternation was perhaps heard by no other European country with such sincere sorrow as by Italy, who only thirteen months before had lost her beloved king in a similar manner.

Italy is the land most productive of anarchists. The peninsula has had during the

function of providing the means and instruments for so-called political crimes. Up to the last quarter of a century anarchy did not exist in Italy—there was merely a strong and well-organized body of desperate and revolutionary youth, who called themselves "internationalists," founded and led by the Russian Bakounine. From the remnants of the disbanded internationalists rose the anarchy of the last quarter of a century, men who from a series of circumstances, which we will examine later, were ferocious against all organized society, which they believed to be the cause of their misfortunes. There is always a considerable number of this class in every nation, and they always attract to themselves those youths who are naturally inclined to the life of what promises to be a life of adventure and risk. These throw themselves into the arms of the extremist party, without even asking or understanding its ultimate object, without any notion of its ultimate objective. What they want is to be with the most adventurous and audacious of the party, and the time will come in which they will at

It was able to satisfy their thirst for the destruction of the existing state of things. He had, in fact, and in the eyes of the conspirators belonging to the most audacious secret societies, and when the whole country accepted the Savoy monarchy they became the champions of the cause, and presented in their eyes the most advanced expression of revolution. Later they turned internationalists, and now they have become anarchists, although they will be tomorrow any other party which will furnish a more violent creed.

The Assassiness Passanante.

It has never been possible to ascertain whether Giovanni Passanante, who tried to murder King Humbert a few months after his accession to the throne, belonged to the internationalists, or whether he should be considered as the international propaganda influenced his criminal purpose. During the demonstrations of rejoicing over the escape of the king, who was only slightly wounded, the internationalists provoked disorders in Rome. He was not, however, one of

the crowd, killing and wounding several people. To have an idea of the progress that this dangerous association made it will be enough to remember that in 1894, Crispien, now premier, then minister of home affairs, declared in the chamber that there were four hundred members of the group, which created such an impression that the cabinet was overthrown.

The serious "work" of Italian anarchy began with the assassination of Prince Louis Carnot by Sante Caserio, in 1894. The success of this first "operation" evidently encouraged other anarchists, for their crimes followed in rapid succession. In 1895, Crispi, Acciarito tried to stab King Umberto, Angiolillo shot dead the Spanish premier, Canovas del Castillo, Luchetti assassinated the Italian minister of agriculture, killed King Humbert. A most remarkable feature of this long and atrocious list is that the names of the assassins are proved by their crimes before having been called abroad, where the germs of what is listed "individualistic" anarchy are imbibed. This explains why the Italian revolutionaries are the Italians, impulsive by nature, and san-

guinary by heredity when left to themselves, and are not capable of the crimes which must be instigated by blood "companions" abroad. The consequence is, at any rate, that Italy, notwithstanding the fact that her territory is densely inhabited, to whom any premeditated violence is repugnant, furnishes the arms which execute the criminal plans conceived by the assassins.

The average number of murders between the gentleness of the Italian people and the high rate of bloody crimes in the peninsula, is so small that the average of human life is held much more cheaply there than in other civilized countries. To Italians of a certain class it is not a heinous crime to commit murder for a few dollars' wage, or for the liberation of the oppressed, or for any other cause which appears noble and generous.

Murder is most of which in the minds of those who commit them have this character, are perpetrated to the amazing number of 350 a year, and the average of over ten a day. This rate is four times as high as in France, and five times as high as in Prussia, five times as great as in France and Switzerland, and sixteen times as high as in Russia.

taking into consideration the wounded, which average from 80,000 to 90,000 of a more or less year, as there is among a large part of the population a feeling of indifference concerning from the law injuries received, and the name of the offender, in order that they may escape the price reward. There was a time in which Italy was the land of anonymous terms, and even today the knife is the inseparable companion of the townspeople. Murdered with this weapon had lately so increased that it was against the carrying of the knife has been started, though up to the present time the authorities are powerless.

Another reason which makes the Italian a recruit of anarchy is his hereditary leaning to secret societies, of which there are three main branches, and for illustration examples, the Camorra in southern Italy and the Mafia in Sicily. When to such a disposition is added the bad influence of the writings of Reclus, Kropotkin, Proudhon, Jules Guesde, Jean Gava, Emma Goldman, etc., it is like dropping oil on the fire.

Of course, these are the doctrines of the "individualist" anarchists, whose program is entirely centered in action—that is, violence—with which they want to frighten and terrorize the ruling classes so as to oblige them to give up their power and never will from love. All absorbed in the idea of upsetting the existing order of things they practically renounce all forms of well done and dignified work, and they hear nothing of party organization, of newspapers, of meetings, of strikes, etc. They limit themselves to the intermittent publication of a few pamphlets and tracts of which—Cyclone, Poignard, Dynamite, The Bomb—are enough to characterize the methods of their promoters. This is the school of the "individualist" anarchists, of which in Italy its greatest champion, Errico Pinelli, was the fellow who, in 1886, to insure the success of a socialist candidate at the elections of the town of Turin, was himself condemned to three months' imprisonment, which he avoided by going to France. There, having read some of the works of the literature of the "individualist" an-

became a revolutionist, anarchist, thief, brigand, and, in fact, the head of a band of misfits who ravaged the environs of Paris. He defended himself by saying: "I do not steal; I return to the poor what the rich bourgeois have taken from them." The only way to arrest him was to give a sentence and deport him. Captain, who has had several times attempted to escape.

The only well-known Italian anarchist leader, Enrico Malatesta, was escaping from prison in the most hazardous way and after having visited the peninsula several times without being taken by the police, he was finally arrested in London. Malatesta thinks that "crime is a purely social conception formed according to the needs of the ruling classes in power. The objects of the anarchist are, he declares, "are love, justice, liberty, brotherhood and equality, which can be obtained only through the abolition of the State," "anti-parliamentarism, by which the abolition of government is to be accomplished and then the abolition of private property."

After more than a quarter of a century of erudite labor the venerable rabbi, the Rev. Dr. Marcus Jastrow of Germantown, has completed in manuscript the "Dictionary of the Talmud," which has been awaited with interest by biblical students and oriental scholars all over the world. Begun in 1877, the actual compiling and writing of this important work has taken more than a quarter of the ripest years of Dr. Jastrow's life. His friends are deeply concerned that at this moment, when congratulations from distinguished rabbis and scholars are naturally flowing in upon him, he should be lying on a bed of sickness at his home.